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All who are in sympathy with the Objects of the Society are invited to communicate with the General Secretary. Annual subscription for members, 3/6, which includes subscription to the *English Catholic* (2/- per annum, post free).

THE PRESIDENT'S NOTES.

Many months ago I suggested that one of the dangers the War would involve for the Church would be a desire for the relaxing of its standards to meet the supposed needs of abnormal conditions.

This danger has become apparent in the debates in the recent session of the Convocation of Canterbury. The wish for a united Christian front against the pagan tendencies of the day is intelligible enough and ought to be universally shared. But it cannot be too implicitly asserted that Catholic Faith and Order must not be bartered away for nothing more than an illusory unity.

The roots of division between the Church of England and Non-conformity lie deep. We do no service to the cause of true religion by ignoring this fact, nor do we show ourselves loyal to the Church by confusing the minds of her members. The doctrine of the ministry is an integral part of the Catholic Faith, and its preservation a duty which our Society desires to share.

H. ADEANE BYARD.

EDITORIAL NOTE.

The Editor presents his compliments to the members of the Anglican Society and begs to give notice that whilst every effort is made to publish the English Catholic by the 15th of the month, there are bound to be times when the Gazette will appear at a different date—due to war-time regulations governing the control of paper and consequent difficulties in connection with printing and publishing.

ACADEMICAL DRESS.

A Brief Sketch from the 12th to the 20th Century, with especial reference to Doctors

By CHARLES A. H. FRANKLYN. M.D., M.R.C.S. (*By kind permission of "The Medical World."*)

To compress a life interest in and a work of 215,000 words on Academical Dress into a mere paper of 2,000 words is an impossible task. Consequently, only the barest sketch, shorn of all proofs and references, can possibly be given. The subject has a natural interest for all members of the profession of medicine, popularly termed as they are "doctors," and this is enhanced by the increasing number of occasions upon which academical dress has been ordered to be worn during recent years.

Academical Dress to-day is an academical system of symbolism; in the Middle Ages, during its period of evolution, it was the everyday dress of the times. This system, so well established in this kingdom, which has spread throughout the whole of the British Commonwealth and the United States of America, developed in our two ancient Universities, Oxford and Cambridge. The University of Oxford probably had her earliest beginnings in the classes of 60 to

I.
A Physician, XIII Century. (*Apothecary type.*) Note cap and small hood,
—Herbert Norris's Fig. 231, on p. 170).

100 students that began to assemble round the Canons of St. Frideswide, three great early teachers being Theobald of Etampes (a Norman theologian), 1117—21; and shortly before the death of Henry I (1135) two English teachers, Robert de Cricklade and Robert Pullein, continued the work: the former became Prior of St. Frideswide's, and the latter rose to be a Cardinal and Chancellor of the Curia.

The mention of these distinguished teachers, in a town which had neither wealth nor political importance to commend it as a place of residence, suggests the existence of an organised Academy (as the late H. W. C. Davis points out in "England under the Normans and Angevins"), and it is certain that Oxford became, in the course of the next fifty years, the chief seat of Clerical education, and the centre of an intellectual activity of constantly expanding curriculum. Cambridge was scarcely recognised as a "Studium Generale" (*i.e.*, a University), until the Bull of John XXII in 1318 (as pointed out by T. F. Tout in "Political History of England"). The migration from Paris, as Mr. Strickland Gibson pointed out to the writer, is not generally accepted, but there was doubtless "coming and going" between Paris and Oxford, and later between Cambridge and the aforementioned centres. As the late Rev. Dr. F. E. Brightman pointed out to the writer, in a personal letter some twelve years ago, formerly members of all Universities outside Italy were clerics, *i.e.*, were either in Holy Orders or in Minor Orders, or at least were tonsured, as belonging to the lowest grade of the Clericature. Accordingly, they were subject to clerical discipline, and, in particular, were required to wear their clerical dress.

Consequently, *academical dress* to a great extent *is ecclesiastical.* But not entirely, even in the Middle Ages, because their garments were to some extent influenced by those worn by the general populace. The *hood*, which is to-day the most striking and notable feature in our system of academical dress, was not, as Herbert Norris points out in his great work "Costume and Fashion," originally an ecclesiastical garment at all: the hood was originally a civil or lay article of dress, common to both sexes, and in universal use from about 1200 onwards, but earlier forms were rooted in far greater antiquity. And so it came about that the members of our two ancient Universities wore hoods just as the lay public did. The style and type that they wore was of the pattern of the 13th—14th century (temp. John, Henry III, Edward I, II and III, and Richard II), which consisted of *a rounded shoulder cape, a headpiece* (that could be pulled up and worn as a head covering), and a *tail-piece*, an appendage to the hood portion. This originally common lay hood (hood cape, and tail or liripipium) was made of cloth, and was an extraordinarily useful and practical garment, and took the place of our caps or hats.

II.
A "Doctor of Physics,;; 2nd half of XIV Century. (*Academical type.*) Note crssock, cincture, pallium (cloak), cape hood (worn on head) and liripipe.
—(Herbert Norris's Fig. 369, on p. 258.

his invaluable work of 1895, the universality

What was the dress in our two ancient Universities in the Middle Ages? The late Rev. Dr. Hastings Rashdall pointed out, in

of this dress at this early period, and some of the local variations and modifications which have come about with the passage of time. He pointed out that it can hardly be said that in the Middle Ages there was, for the undergraduate, anything which can properly be called academical dress at all; a distinctly academical or official garment was at first confined to Masters, the "cappa" or cape, the "cappa clausa," with a hood of miniver. A general clerical or monastic dress both for teachers and students of the Schools, as well as some distinctive costume for the teachers, was probably earlier than the middle of the 13th century.

Cardinal Stephen Langton, Archbishop of Canterbury, enforced the wearing of the "cappa clausa" (by the Provincial Synod held at Oseney Abbey, at Oxford, in the summer of 1222). The 28th Canon decrees its wear by all Archdeacons, Deans, and all other persons of dignity and all rural deans and priests. Further decrees were made respecting the "cappa clausa" in 1237, 1268, 1281 and 1342, enforcing the wearing of this never very popular garment.

The Ecclesiastical-Academical Dress of Members of these ancient Universities in the Middle Ages comprised :—

III,

A "A Doctor of Medicine" *Academical type*), temp, Henry VII. Note cassock, pallium (cloak), cape, hood, and pileus (Doctor's cap(. —Herbert Norris's Fig.. 78, on p. 7ŧ.

1. The *Subtunica*, or cassock, almost certainly of universal use, and worn by every member of the University Society.

VI.

A Physician, 1558-1660.(*Apothecary or Tudor type*). Note round Tudor lay cap (pileus rotundus), and furred outdoor coat. Herbert Norris's Fig. 783, on p. 691.

2. The *Tunica*, or gown, habitus ordinarius, toga, Roba, possibly a loose full-sleeved robe or habit of the style of the Benedictines (though the Benedictines were *not* the first in Oxford).
3. The *Supertunica*, or cloak, in several alternative forms.
4. The *Caputium*, or hood, consisting of cape, hood, and appendage (the liripipium or tippet).
5. The *Pileus*, or cap, essentially a dress of dignity, confined to Doctors and certain high dignitaries.
6. The *Almucium*, the almuce or amess, a furred shoulder cape (with or without a hood attached), definitely an ecclesiastical vestment, and confined to high church dignitaries, an alternative to the hood.

Gradually, as the study of different subjects came about, the different Faculties arose, the segregation of students and teachers into groups, and so, even in the Middle Ages, there came into existence the Faculties of Arts, Theology, and Canon Law: later, that of Civil Law, and later still, about 1450 to 1500, the Faculty of Physic came into being. The various grades of seniority or status within these Faculty groups began to be distinguished by different titles, those of Bachelor and Master of Arts, and of Gram-

mar, those of Bachelor and Master, then of Bachelor and Professor or Doctor in Sacred Theology ; in the Faculty of Laws, those of Bachelor and Doctor in Canon Law, or of Civil Law, and in Physic first Doctor, later those of Bachelor and Doctor. Degrees in Music were first established at Cambridge, first that of Bachelor (1500/1), then that of Doctor (1504) ; and Oxford followed shortly afterwards with a B.Mus. in 1505, although the first to be created a Doctor in Music by Oxford (1511) was the incorporation of a Cambridge Mus. D. into the Oxford degree of D.Mus.

Whereas originally there was but one small university society, with black as a universal dress, as the Faculties evolved so did differences in dress. The Faculties of Arts and Theology retained their original black, the Legists adopted blue. Then, somewhere apparently between 1250 and 1350, the doctors of the Superior Faculties (of Theology and Law) were allowed to adopt a brighter hue, usually some shade of purple, red or scarlet, for their "*cappae clausae.*" In 1334 Pope Benedict XII (1334—43), an old Parisian student, granted a scarlet robe or hood (*chaperon rouge*) to the Doctors in Theology and Canon Law of Paris, on his elevation to the Chair of St. Peter. This may have influenced our Doctors over here.

The earliest hoods were lined with fur, bachelors being only allowed the cheaper kinds of fur, such as budge or rabbit's fur ; Masters, Doctors, Noble persons, and those of high preferment, the more expensive kinds, such as ermine or miniver. And so, the position was gradually reached in which the hoods were as follows :—

B.A. black cloth lined with cheap fur.

M.A. black cloth lined with more expensive fur, miniver ; silk in summer ; from about 1432.

B.D. black cloth lined with fur as the M.A

D.D. originally of black cloth lined with ermine or miniver, then later of scarlet cloth lined with ermine or miniver ; silk in summer, probably black.

B.Can.L. and B.M. blue cloth with white fur.

D.Can.L. (Decretorum Doctor), originally blue cloth lined with more expensive white fur, later of scarlet lined with costly white fur (like the Judge's hood to-day), later with silk.

Doctor in Physic, of scarlet cloth, lined with white fur ; or silk, probably crimson.

B.Mus. and D.Mus. originally wore the hoods used by the other secular Faculty, *i.e.*, of the B.M. and D.M. Before 1636, Laudian Statutes, the present D.Mus. hood colours came in.

The interesting point is that when the Doctors betook themselves into scarlet, the Bachelors in Canon Law, Civil Law, and Physic retained the original blue cloth and white fur-lined hoods of the legists.

The earliest robes were black. The gown worn over the cassock was doubtless black, and was the habit of the Order to which the students or teachers belonged. The over-gown was also black and from a comparatively early period several types of over-gown, cloak, or habit appear to have been worn, viz.: the "*cappa clausa*" (closed cloak or cape) ; the *pallium*, a dignified cloak, probably sleeveless ; the *chimaera* (chimere), a long sleeveless gown with a side slit for each arm and cassock sleeve to come through ; the "*cappa manicata*," a cape with sleeves, not considered dignified enough for Masters to lecture in ; and the *taberdum* or tabard which could be sleeved or sleeveless. The ceremonial dress of Doctors was the "*cappa clausa*" or "pallium," but by 1463, as the unique MS. of New College shows (that of Thomas Chaundler, prepared 1461—65), it is clear that the favourite Academical Dress of *Doctors*, whether Archbishop, Bishop, Dean, Archdeacon, Chancellor, or Treasurer was the chimere, doubtless a sleeveless tabard, with two side slits for the arms, the round bell-shaped academical cape with hood and short liripipe, and the tight round skull-cap type of pileus. The brilliant work of the late Rev. N. F. Robinson has made it clear that this scarlet over-gown of Doctors, the chimere, is a sleeveless tabard, and is not derived from the "*cappa clausa*" with modifications, but is an alternative and altogether separate garment.

After the Reformation, Academical Dress underwent marked lai-ification. The round tight pileus of Doctors grew fuller and bigger in the crown, in early Tudor years, and acquired a squareness, the soft square velvet cap being worn even to this day, a cap of dignity for Doctors in Divinity. Canon Law gave way to Civil Law, and all the Doctors in the three Secular Faculties of Civil Law, Physic and Music took to round velvet caps, lay caps of the Tudor period. The B.A. and M.A. gowns are somewhat lai-icised and modernised pre-Reformation *ecclesiastical* gowns, but all the other gowns

(of the Secular Faculties) are Tudor lay gowns, like those of Mayors and Aldermen and Civic officials. The Full Dress scarlet robes of Doctors, the Festal Robes of the Doctors in Music, and the Proctors full dress velvet-faced bell-sleeved robes (at Oxford) are Tabards, *i.e.*, sleeved tabards, of the Tudor period, purely lay or civil, like those of Mayors. The scarlet over-gown, *sleeveless*, with two side slits for the arm, the "sleveless cote" of the Act of 24 Henry VIII, C. 13 (1533), is a pre-Reformation chimere or sleeveless Tabard, or habit, the black form being the M.A. or B.D. and the scarlet form being the Doctor's type. It is a mistake to regard this habit as a mere modification of the "cappa clausa": whereas the "cappa clausa" (still worn in the Roman Church in unaltered form) is purely ecclesiastical, the "sleveless cote," chimere, or habit, is purely academical.

It is perfectly legal and correct, even to-day, for everyone who has received a degree of Doctor from any University in Christendom, to wear on occasions when academical dress is worn:

(1) the round velvet cap or bonnet;
(2) a black silk gown of the Oxford lay type (D.M., D.Mus., etc.);
(3) a scarlet chimere or habit over the gown, the sleeves of the gown being pulled through the two sides slits;
(4) a hood of scarlet cloth, of the mediaeval full round type if desired, lined with either crimson silk, or with silk of the Faculty colour of the degree actually held, *e.g.*, claret for Ph.D. London, or blue for D.C.L. Oxford, or LL.D London.

The writer looks forward to the time when vested interests and the upholding of the illogical, and the fee-making out of Final Medical Examinations have been overcome, and when there is one standard medical curriculum of six years, and one standard national Qualification for all, namely, M.D. (Great Britain), and when these Doctors in Medicine of the Realm shall attend various academic occasions robed and vested in the traditional four hundred years old dress of Doctors, as allowed and ratified by that Act of Parliament of 24 Henry VIII (1533).

Our grateful thanks are due to Mr. Herbert Norris for the very kind loan of four excellent illustrations from his "Costume and Fashion" (Vols. I—III) and to Messrs. J. M. Dent and Sons for permission to reproduce them here.

THE CHURCH COURTS: REASON FOR ACTION.

Criticism of the article in a recent issue of the "English Catholic" on the Church Courts usually takes this form: "What you say may be all true, but nobody takes the ecclesiastical claims of the Judicial Committee seriously. Why not let sleeping dogs lie? An action raising the old issue would, if successful, only put us in the position which we already occupy, and if unsuccessful, might have very awkward consequences."

In answer to this, it is held that the present position, which the critics, and the episcopate, would willingly allow to continue indefinitely, is highly dangerous, and that a friendly action, testing the binding character of the Purchas and Ridsdale Judgments, is desirable for the following reasons.

1. It is commonly believed and taught that the Reformation under Elizabeth was Calvinistic in doctrine and practice, though not in government: that the English Church is not only "reformed," but "Reformed." This is not true; and if the interpretation put upon our formularies by ignorant Victorian judges could be officially shown to be false, the legend which has so long been popular might be got rid of. The truth is that the intention of Elizabeth was to continue her father's policy, with the pre-Reformation setting; but it was defeated by the illegal proceedings of the bishops, most of whom had been infected with Calvinism during their exile under Mary.

2. The Purchas Judgment is still regarded as binding by the Archbishop of Sydney and the clique of laymen which dominates that diocese. If it could be shown that the Purchas Judgment has no legal force, the tyranny of this clique might be broken, and the difficulties which have long hindered the independence of the Australian Church, and appear to be due solely to the prejudices of the Sydney diocese, might be removed. (The Purchas Judgment also influenced the constitutional development of the Church of Ireland, and the disappearance of its binding character might possibly have some influence there too).

3. In 1905, Archbishop Maclagan told the Royal Commission on Ecclesiastical Discipline that the most pressing need of the Church was a friendly suit to ascertain more accurately the meaning of the Ornaments Rubric. The proposed action would carry out the archbishop's proposal.

4. In 1937 it was discovered that the Acts of Parliament which transferred the appellate jurisdiction of the Court of Delegates to the Judicial Committee of the Privy Council required that the latter's judgments should have the same effect as those pronounced by the Court of Delegates, and therefore, that they are not binding on the lower courts, and do not form a precedent. This is confirmed by the opinions of four different Counsel. The Archbishops' Church and State Report (1935), Appendix 4, made this very recommendation : and the proposed suit would, it is hoped, show that this recommendation is the law now. There would be no pressing need for a new Court of Appeal, which has been under consideration for 60 years without result, as the Judicial Committee's intervention would be made comparatively harmless.

5. If the proposed action were successful, it would be the beginning of the restoration of discipline in the Church of England, the absence of which is a continual scandal ; because it would provide a clear and universally recognized legal basis, and would make it possible to use the Church courts, which are now distrusted by many people because of their subservience to the Purchas and Ridsdale Judgments.

6. The alternative to the proposed action is to let things drift, in the hope that a day will come when it will be possible to apply to Parliament for legislation by consent. Even if this day should ever come, which appears more and more unlikely, the result of legislation by consent would only be that the present false tradition about the nature of the English Reformation would be fixed permanently, that the illegal and unhistorical interpretation of the Ornaments Rubric, Meanwhile the extreme wings of the Church, Romanizing, Undenominational, and Modernist, being allowed to go their own way unchecked, are drifting further and further apart.

7. The danger of the proposed friendly suit does not appear to be great. The subject of the suit would be a ceremonial observance of quite minor importance. If the case were unhappily lost, no great harm would be done, especially as in present conditions few would take any notice of the result ! If, on the other hand, it were won, the dispute which has so long separated the clergy from the lawyers would at last be settled ; no one could any longer accuse us of disobedience to the civil law ; the Church would recover the use of her own courts ; and the illegal outrages of the Elizabethan bishops, which have so long been accepted as the natural outcome of the English Reformation, would at last be shown to have been, on the contrary, merely a temporary effort to divert the Church into a different channel (like the extraordinary versions of our liturgy which appear in some modern altar-books which are intended to lead the English Church to the outward appearance of Rome, and which are destined, let us hope, to share the oblivion of the Elizabethan attempts to force the English Church into the outward appearance of Geneva).

C. B. Moss.

BOOK REVIEW.

"The Nature of Catholicity," by Rev. D. T. Jenkins.

Hardly have we ceased to thrill with delight at the greatly profound and lofty exposition of *Christian Doctrine* by Dr. J. S. Whale, an English *Congregationalist*, than we receive this truly remarkable book of a Welsh Congregationalist, the Rev. D. T. Jenkins. It owes its inspiration partly to Barth, and partly to such English writers as Canon Ramsey, Father Hebert, and Rev. N. Micklem : the latter two read it in proof.

Discussing the "Characteristic view of the modern Free Churches, denominationalism" (p. 152), the writer demands first and foremost (p. 147) "the same mind as was also in Christ Jesus," humility, "the form of a servant" as the most appropriate quality of a Church which lays claim to the title Catholic," (p. 72), only in so far as the Church is *repentant*, is her worship singularly called the *service* of God." We agree wholeheartedly, and thank the writer for reminding us of the constant necessity of referring all our thoughts and actions to the standard of our Lord and Master. Next he says (p. 101) : "We insist that the Ministry of the Word and Sacraments, and

the ministry of the Dogmatic theologian" (too seldom emphasized among us) "which is involved in the Ministry of Word and Sacraments, the 'professional' ministry in the most deliberate and self-conscious sense, is *one indispensible mark of the Church, and in no sense, as modern Protestantism has sometimes tended to imagine, a luxury.* Where the Apostolic Ministry does not exist, the Church has not the form of Catholicity." To this we can agree, provided that the Apostolic Ministry includes the episcopate. Mr. Jenkins nowhere denies this: he only claims that at present he himself exercises an apostolic ministry. I at least am prepared to admit that, but not the Apostolic ministry.

"The logic of the Gospel seems to demand that the Reformed Service contains confession, absolution, the reading of the Word, intercession, the preaching of the Word, the reading of the words of institution, the Anaphora, the Prayer of Consecration, the Epiclesis, the Communion" (p. 143). When Mr. Jenkins' congregation accept this along with the Nicene Creed—perhaps it has already accepted it,—we also quite agree that (p. 106) "A diocese is a large-scale model of an Independent Church. If the Lambeth Quadrilateral were to substitute the words 'Apostolic Ministry' for the 'historic episcopate,' there would be no ultimate ground for division between true 'Independency' and the Church of England." As the Congregational Union has already taken the important step of dividing the country into districts under Moderators, the question now seems to be little more than one of names—on p. 110 he seems to give us a list. "The Church Meeting is a secondary mark of catholicity, as is the possession of the Apostolic Ministry. If admitted to communion, a Congregationalist becomes a member of the Church Meeting." We have not yet developed our electoral roll on these lines, but we must, in the near future regard the signing of the electoral roll as a necessary result of confirmation not before the age of 11—12. When Mr. Jenkins has read, if he has not already, Richard Baxter on *Confirmation and Restauration, the Necessary Means of Reformation and Reconciliation*—1658 (*Worley* xiv, 81 *f.*) he will perhaps be prepared to accept Confirmation, as a New Testament ordinance: for such we hold it to be.

We must beg to disagree with him in his desire to dispense with the Oecumenical Creeds (p. 102). It is true that everything in them can be taught by the 'dogmatic theologian.' Still as a summary for the ordinary mind they are indispensable. And (p. 117) in his desire to ensure the individual soul's direct responsibility to God, he seems to deny 'a cure of souls.' But surely experience teaches that this is a practical necessity.

His remarks on Rome and Romanizers on the other hand seem admirable. "Rome fails to attain 'catholicity,' because she misapprehends the relation in which the Church stands to her Lord." (p. 87). "Is it not necessary to regard a refusal to be overawed by the much-exploited 'glamour' of the See of Rome as an essential sign of Christian Maturity, and hence a quality of Catholicity?"

Now we come to the present impasse. As becomes a disciple of Barter, Mr. Jenkins is admirable on the relation of Church and State. "The State should recognize and protect the Church, and the Church should acknowledge the responsibility and relative authority of the State" (Hugh of St. Victor, 1142, called it the 'obrequium' of the Church in temporal matters, and the 'parascinium' of the State) but the Church should never allow the State to become a Church, nor the State allow the Church to become a state." Bishop Hosius who presided at Nicaea and Sardica, said the same to the Emperor Constantius: "It is not permitted to Bishops to rule on earth (i.e. Athanasius must not *rule* Alexandria) nor to the Emperor to discharge the function of a Bishop. 'Render unto Caesar, etc.'"

Now in 1928 the State usurped the functions of the Church in rejecting "the revised Prayer-Book. Therefore we can feel no surprise when Mr. Jenkins says (p. 159): "We are prepared to discuss reunion with a Church which can operate for itself, *but it would be an open denial of our own catholicity* to treat with Caesar, even (why 'even'? why not 'especially'?) so high-handed a Caesar as the British Parliament, concerning the things which belong unto God and with God alone"; and he quotes Archbishop Davidson in the Church Assembly, July 2, 1928.

Yes, we have come to the parting of the ways. *Either* the State must concede to the Church of England the liberty—which the Established Church of Scotland has secured for itself *or* the Church must ask for disestablishment. This is the indespensable condition of Home Reunion. Be it so.

G. C. RICHARDS.

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